

II QUARTER A. D. 1980

THE ANGLICAN DIGEST

ANNUAL SUBSCRIPTION: A CONTRIBUTION ON THE READER'S BIRTHDAY



JUN 16 1980

U

The Transfiguration of Christ.

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistening; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Found in a Blue Envelope.

Hi!

I'm not sure just when my birthday is — in June or in October or maybe back some several centuries ago — but chalk that up to my senility and accept the enclosed as my birthday contribution for 1980. I will ask my Rector to send you his in December (he gets a subscription, too).

The people in my congregation enjoy the magazine and we appreciate your sending it along.

Keep up the good work.

All Saints' Church

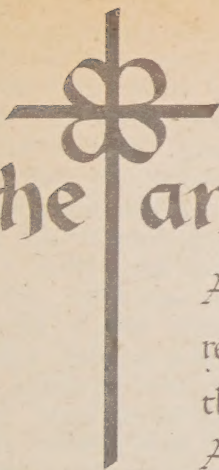
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II QUARTER A. D. 1980



the anglican digest

A quarterly miscellany
reflecting the words and work of
the faithful throughout the
Anglican Communion.

NO HEALTH

THERE are those who welcome the omission of the words, "there is no health in us", from the General Confession in Morning Prayer. They point out that if we worship regularly, if we faithfully endeavor to follow Christ, we should in time acquire some virtue. To have to return to the zero-mark each day is to suffer a discouragement beyond all reason.

That line of thought, however, does nothing to refute the teaching, held by every ancient Church, that all virtue is from God. St. Paul states flatly, "I have been crucified

with Christ; it is no longer I who live, but Christ who lives in me." (Galatians 2:20); St. John puts it a little differently: "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God." (I St. John 4:7) — the point being that all goodness is of God, not of us.

The deletion of the words, "there is no health in us", implies that there is some health in us, and necessarily calls into question the doctrine of original sin. The fact remains that we return to the zero-mark in the daily confession not

simply because "we have left undone those things which we ought to have done, . . ." but also because — indeed especially because — there is no health in us.

A letter in *The Living Church* some time ago suggested a one-generation moratorium on the use of any General Confession at services. The letter went on to state that such doleful words as those used in the traditional Eucharistic Confession only feed people's innate guilt feelings, effectively smothering any expectations of improvement.

Obviously, the writer of that extraordinary letter had overlooked the Parable of the Pharisee and the Publican. Certainly that moving passage (St. Luke 18:9-14) makes it quite clear that justification does not come to him who is confident of his own righteousness. It comes, rather, to him who will not lift up so much as his eyes to Heaven — who beats upon his breast, saying, "God, be merciful to me, a sinner!" How can God possibly give help to those who feel no need of it?

Anybody who has suffered a nervous breakdown knows how utterly helpless a human being without God can become. One calls on the Name of the Lord and there is no response. Day after day goes by — unbelievably slow — and night after night. Old friends, old interests, old delights: any fascina-

tion disappears from every one of them. Hope itself vanishes. Then somebody who has not lost his grip on the Almighty says something or does something and somehow manages to turn the sufferer around. Here is where the Psalms begin to speak: "Why art thou so full of heaviness, my soul? And why art thou so disquieted within me? O put thy trust in God; for I will yet thank him, which is the help of my countenance, and my God." (Psalm 42:6,7) Here is where liturgical worship, with its marvelous sense of the unseen majesties, comes to the rescue. And, most of all, here is where either one of our General Confessions, rather than becoming an "evocation of remorseful guilt feelings", becomes the very door through which the Lord enters. That man goes down to his house justified.

Anybody who has been through the mill knows only too well that there is no health in us. Alcoholics Anonymous is built on that principle. You cannot save yourself. You cannot even save yourself with the help of others, unless God ("your Higher Power") is somewhere in the picture.

One of the reasons often given for the omission of the words in question is that simply in the act of reaching out to God for help we reveal that there is health in us yet, but to say that is to say no more than that it is a good thing for a

drowning man to reach out for a life-preserver. He does so under duress. He still cannot swim. Neither can we save ourselves from drowning in our own self-centered passions. When we do reach out, it is definitely under the duress of an intolerable situation. It is the old story of the Prodigal.

In AA the axiom is that a man cannot be saved until he hits "rock bottom" — until he is so disgusted with himself that he cannot stand it. Even then, until he is able to say, "I give up. I cannot stay sober on my own," his cause is lost. He must reach out for help. He must be able to say, "There is no health in me."

Pelagius, a charming Welsh monk of the fourth century, taught that human beings can achieve Heaven on the strength of their own efforts. His teachings were quickly declared heretical (the wrath of St. Augustine!). Pelagius' teachings, however, have always had wide appeal. The new Prayer Book, with its very decided demotion of penitence (in the name of the Resurrection!) definitely reflects those decidedly human leanings. The deliberate deletion of "there is no health in us" actually brings the Church to a theological crossroads. Can we save ourselves or can we not? If we cannot, then there is no health in us, and of that fact we cannot be reminded too often.

Put the question another way and the answer becomes all too evident: of ourselves, are we capable of selfless love, or are we not?

It strikes me as very odd that in this sinful and adulterous generation, in a world still reeling from history's most devastating wars, in an era of unprecedented crime and violence, not to mention genocide of appalling dimensions — it strikes me as very odd that the Church should pick now to de-emphasize the sinfulness of humankind. Surely no period within the annals of man has made it more apparent that we "have no power of ourselves to help ourselves." (That last phrase, by the way, is still in the new Prayer Book.)

Regardless of all this, I personally cannot go into the presence of God Almighty, without first falling on my knees and saying something like that said by the Publican. I just cannot feel any other way. It seems to me that to confess there is no health in me expresses that feeling very well.

Moreover, until I do this, God Almighty can do nothing for me. Proponents of the down-grading of penitence make much of an emphasis on joy. Joy, however, can only be phony unless the facts of life are faced first — yes, and faced daily. True joy comes when our helpless condition is confessed,

and we allow the source of all health to share it with us. Then there is joy, and it is full.

As matters stand with the new Prayer Book, the General Con-

fession now refers only to our various misdoings, and no longer speaks of our basic condition. That, I believe, is an unfortunate omission. —A retired parish priest

WE RECOMMEND

§ To Rectors, Vicars and Wardens: If you are looking for a slightly different approach to the usual weekly parish bulletin, consider using *Our Church Times*. The *Times* is offered to parishes as "a combination teaching tool . . . and space for newsletter, order of service" and the like; its emphasis is on the basic teachings of the Church. There is a bundle rate as well as individual subscriptions; for further information, write to *Our Church Times*, 8131 S.W. 124th Street, Miami, Florida 33156.

§ To those who enjoy biography: *John Wesley*, by Stanley Ayling. Aware of the divergent views concerning Wesley's historical significance, theological standing, and personal character, the author, with calm objectivity and a lucid style often touched with wry wit, presents an intelligent, scholarly biography of that enigmatic figure. Wesley was a prodigy of zeal and energy, humorless, autocratic, and often lacking in tact; yet his followers regarded him with esteem bordering on reverence. Not

overlooking the personal details of his subject's life, Ayling fascinates the reader with glimpses of the austere homelife in his formative years, his college years, his spiritual awakening, and the early missionary efforts in Virginia. Always a champion of the poor locked into the rigid class structure of eighteenth-century England, Wesley disliked the aristocracy, and spoke of himself as "God's steward of the poor". (William Collins Publishers, Inc., 2080 West 117th Street, Cleveland, Ohio 44111, \$12.95)

§ Making an effort to see the one-man show, *C. S. Lewis on Stage*, if it comes to your part of the country.

§ A book rich in spiritual lessons as applicable today as they were some hundred years ago: *Kindly Light*, by J. Murray Elwood, Director of the Newman Center at the State University of New York at Oswego. A biographical study of John Henry Newman's spiritual journey, "his single-minded fidelity to that 'Kindly Light' which

first called out into the wilderness and then continued to lead him on", the book uses excerpts from Newman's sermons, personal journals, and correspondence offering a "quality of faith that remains as fresh as the springtime and as close to the heart of Christian belief as the Gospel." *Kindly Light* is published by Ave Maria Press, Notre Dame, Indiana 46556, \$2.95 in paperback.

§ To those young women (20-35 approximately) who feel drawn by God to explore the Religious Life: Writing to the Community of St. Mary, John Street, Peekskill, New York 10566, and asking for an application to "share in the daily round of prayer, work, study, quiet and recreation at the Convent of St. Mary"; scheduled dates for this trial period are 19 July - 16 August, but other dates are possible for those who cannot come then.

§ To those desirous of a more vital life of personal prayer: *When the Well Runs Dry*, by Thomas H. Green, S.J. (Ave Maria Press, Notre Dame, Indiana 46556, \$3.50 in paperback). "The life of prayer is perhaps the most mysterious dimension of all human experience," writes Father Green, whose goal is to give the reader "a personal vision of the way God works in those he draws to love." Drawing largely upon the writings of St. Teresa of Avila and St. John

of the Cross, he directs the reader to God with warmth and understanding.

§ To those considering a "different" vacation in 1980: Writing now to Mrs. Val deBeausset, Apartado 1151, Tegucigalpa DC, Honduras, and asking for further information about the Church's "off the beaten path" adventure in Honduras which also helps abandoned children of that country. Your vacation will include staying at a hundred-year-old hacienda in the mountains above Tegucigalpa, a visit to the Mayan ruins at Copan, playing Robinson Crusoe on a small Caribbean island and spending a day with the children at *El Hogar de Amor y Esperanza* (The Home of Love and Hope), sponsored by the Church in Honduras.

§ To parents who have young children to be baptized: A beautiful booklet, *What Do You Ask for Your Child?*, by Carol Luebering. "The baptism of a baby is a complex event," says Mrs. Luebering, a liturgist and a mother of four. "Its meaning embraces those difficult concepts we understand only by degrees: faith, life, relationship, Christ." In exploring reasons for Baptism, she thoughtfully and lovingly considers each step of the ceremony which includes being brought into the believing community, the bestowal of a name, the renunciation of sin, and the

beginning of life in Jesus Christ. (St. Anthony Messenger Press, 1615 Republic Street, Cincinnati 45210, 95¢, in paperback)

§ If you have not already done so: Writing to RACA (Recovered Alcoholic Clergy Association), POB 95, Albion, Illinois 62806, for a few copies of its little folder, "The Use of Alcohol at Church Functions"; and tuck in a dollar or so to cover the costs of printing and postage.

§ Eugenia Price's latest book, *Leave Yourself Alone*, as a breath of fresh air counteracting the obsessive self-attention prescribed by the spate of introspective books and articles flooding the market: "Of course we are to know ourselves," the author asserts, "but the healthy-minded person is the one who is focused out of self and whose attention is on God and other people." In exploring specific areas of life where people should leave themselves alone, Miss Price reassures us: "Jesus is God's answer to everything." (Zondervan Publishing House, 1415 Lake Point Drive, S.E., Grand Rapids, Michigan 49506, \$5.95)

§ To every Christian reader: *Focus on Christ*, by John R. W. Stott (William Collins Publishers, Inc., 2080 West 117th Street, Cleveland, Ohio 44111, \$2.95 in paperback), which tells us that Christ is the center of Christianity and that

both the Christian faith and the Christian life, if they are to be authentic, must be focused on Christ. From a practical point, the author considers how the Christian can develop a personal relationship to Christ so that He can occupy the central place in his life. The reader learns that to be a Christian is to live his life "through, on, in, under, with, unto, for and like Christ". The author closes with the thought that "if Christ were at the center, . . . an ailing Church would quickly regain its health and ailing Christians their vitality."

§ *A Gift for God*: The only book ever written by Mother Teresa of Calcutta; written with the simplicity of Brother Lawrence and the directness of Thomas a Kempis. Mother Teresa shares a taste of God's own love, a soft joy, and moments of deep hope and gentle faith: "Spread love everywhere you go; to show love for God and our neighbor we need not do great things. It is how much love we put in the doing that makes our offering something beautiful for God." *A Gift for God* (Harper and Rowe, 10 East Third Street, New York 10022, \$6.95) is ideal refreshment for everybody who thirsts for goodness.



Sign in a New York book shop:
Help stamp out TV — buy a book!
—A parish bulletin (Canada)

PRECEPT & EXAMPLE

THE primary responsibility for the education of Christian children lies with the Christian family, not with the parish Sunday school. If the family fails to do its part in the education of its children, the Church will be unable to do much, if anything, to remedy the situation. The reason is simple: a child is bound to be influenced more heavily by what he learns in the environment with which he is most familiar than by instruction in an environment with which he is not so familiar. What he learns in the course of dozens of hours at home is not likely to be unlearned in the course of one hour at church once a week; and what is not taught to him in the home is not likely to be learned in Church. The classroom is, at best, a helpful supplement to the education and formation which should be going on in the home day by day. The classroom is where the theory of what should be already happening in the home is given; the home is where the theory that is taught in the classroom is put into practice in daily living.

The implications are staggering: the example which we set for the children of the parish by our words and actions are what determines whether the formal variety of Christian education which is going

on at the moment in the church school classroom succeeds or fails.

We cannot expect our children to refrain from meanness and backbiting if they see it at home. We cannot expect them to take seriously the Church's teaching on marriage as a Sacrament and sign of unity between Christ and His Church if they see no unity at home. We cannot expect them to be faithful and regular in their prayers if we are not, and if we do not pray with them. We cannot expect them to come willingly to the Eucharist if we consistently come out of a grudging sense of obligation rather than in genuine, grateful response to what God in Christ has done for us; nor can we expect them not to fidget when our own participation is shallow and cursory. Nobody can do much better than he has been taught, by precept and example, and we owe it to our children to teach them well. —A parish bulletin (Texas)



*A lad from the country was wont
To bring pets into church he could flaunt;
He made people nervous
Because during service,
He kept his pet snakes in the font.
—A parish bulletin [California]*

A TAD OR SO AGO

THE AUTHORITY of the priest to consecrate [the Eucharistic bread and wine] is itself witness to the continuity of the life of the Church in its unceasing dependence on its Head, Jesus Christ, Who is the same yesterday and today and forever. Every priest who by virtue of his ordination celebrates the Holy Communion acts not only for the congregation there present, nor for all Christian people living on earth, but as the organ of the Body of Christ, the ministerial instrument of Christ active in them through His Body: so that though no more than two or three persons be actually assembled, yet the congregation at that Holy Communion . . . is the Communion of Saints, with which the persons present, be they few or many, are there conjoined. Here, therefore, as in the Incarnation itself, we find eternal in the midst of time, the secret of a fellowship against which the gates of death cannot prevail. —William Temple, 98th Archbishop of Canterbury, and reprinted from IITAD60

For the office of a bishop a man must be of blameless reputation; he must be married to one wife

only, and be a man of self-control and discretion. He must be a man of disciplined life; he must be hospitable and have the gift of teaching. He must be neither intemperate nor violent, but gentle. He must not be a controversialist nor must he be fond of money-grabbing . . . He must not be a beginner in the faith, for fear of his becoming conceited and sharing the devil's downfall. He should, in

PRIDE

addition to the above qualifications, have a good reputation with the outside world, in case his good name is attacked and he is caught by the devil that way. —From J. B. Phillips' translation of St. Paul's First Epistle to Timothy and reprinted from IITAD65

Much of the Church's zeal in social involvement is a kind of substitution for a lack of confidence in its own field, *i.e.*, the relation between God and man: sociology is replacing theology as the Church's

foundation of thought. For every person who drops out of the Church because of its alleged "irrelevance", another drops out because of sheer frustration in not hearing with any clarity what the Church of history has to say. —A parish bulletin and reprinted from IITAD70

Church history is a sovereign cordial for drooping spirits; at first sight, that seems untrue, but if we turn from the antics of the ecclesiastics of the 1970s to read about their predecessors of a century ago, our reaction may be the uncomfortable one of "we have been here before", or of "the only thing to be learned from history is that no

one ever learns anything from history". That is the wrong approach, however; for all the faults and follies of its human members, the Church still remains the living Body of Christ, and there is more gold than dross. We remind those who are the doomsayers that many times in the past the Church has indeed seemed headed for disaster and that although there may have been only a tiny minority of orthodox or right-believing Christians, in the end disasters were turned aside and orthodoxy reasserted itself. Our Lord has always kept His promise that the gates of hell would not prevail against His Church. —A parish priest and reprinted from IITAD75



f god would
not have all,
why tooke he me?

—john donne

The Hillspeak "bookmark-of-the-season" features a quotation from John Donne: "If God would not have all, why tooke he me?". It is printed on an embossed paper, black text, with a deep purple initial letter, on yellow and is hand set in the Libra typeface. Packets of 25 are available for \$1.00, postage and handling included when remittance accompanies an order. Ask for Hillspeak Bookmark 80-A and send your order to: SPEAK, Hillspeak, Eureka Springs, Arkansas 72632.

Ye shall . . . pray for the ministers of God's Holy Word and Sacraments.

A PRAYER FOR THE WHITSUNTIDE EMBER DAYS

Being the Wednesday, Friday, and Saturday

after Whitsunday, or, respectively,

in this Year of Grace, 28, 30, and 31 May

OLORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*



ESSENTIALS

THOSE who would champion the cause of secular reconstruction within the Church have either failed to recognize or chosen to ignore the fundamental nature of Catholic faith and the Catholic Church. There are essential matters of doctrine and morality that are already defined and established by our Lord in Holy Scripture, apostolic teaching and orthodox practice; those are matters that are not

negotiable and are not subject to change. The validity of Catholic teaching and practice is contingent upon divine revelation and not popular consensus. The demand of the Gospel is submission and conformity to the will of God as it has been revealed in Our Lord Jesus Christ and proclaimed through Holy Scripture and apostolic teaching. —A parish priest in Oklahoma



DEPARTMENTS



HOW'S THAT AGAIN?

□ Did you know that St. Nicholas, Bishop of Myra (now in Turkey) in the fourth century, not only is the patron saint of children and fishermen, but also of young ladies looking for husbands and pawnbrokers? —A parish bulletin

IS THIS A RECORD?

□ Eighteen boys have recently completed the acolyte training course, and together with fourteen others who finished the course some months ago, will be inducted into the acolytes' guild on Sunday . . . We now have 75 trained acolytes who serve regularly. —A parish bulletin (Alabama)

JUST THE FACTS, MA'AM

□ Carry A. Nation was very famous in Arkansas. She burst bars because the Lord told her to. You know she did it for a purpose. She was arrested 132 times and was in jail for more than 100 days. She kept on bursting bars. She even burst my uncle's bar. She made her money by selling little hatchets. The money she made went to battered wives. —From "Eureka Springs — Our Home Town" by students of the fifth grade

MAKES THE HEART SAD

□ To learn that the Cathedral Church of St. Paul in downtown Los Angeles has been sold to an American subsidiary of a Japanese real estate development corporation. The cathedral church (built in 1926, pro-cathedral until 1958) was severely damaged in the 1971 earthquake and it is estimated it would cost \$2 million to bring it in line with anticipated building codes. The congregation, at the time of sale, numbered about 100.

□ To read in a diocesan periodical that fire recently destroyed the chapel (and a communion set owned by James Lloyd Breck for whom the school was named) of Breck School (co-educational day care, kindergarten to high school), Minneapolis, in the Diocese of Minnesota.

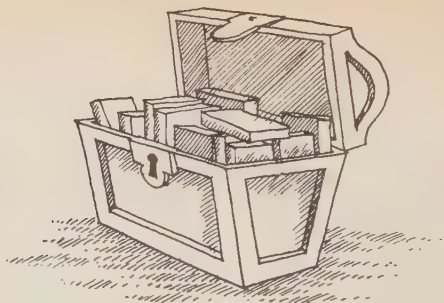
TEN TO ONE

□ From a nun in California: Here's my TAD TEN! A dollar today is as a penny once was.

SIGNS OF THE TIMES

□ Vandalism, robbery, arson; also Christians singing, "Come, thou long expected Jesus" and exchanging gifts to commemorate

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(Name)

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(City, State, ZIP code)

To enroll others, please enclose a list of names and addresses with \$20.00 for each membership desired.

8M14-II80

the gift of eternal life through Christ. All of the above applies to the Parish Church of St. Mary (since 1704), Bridgeville, in the Diocese of Delaware. An early morning Thanksgiving Day fire reduced the hundred-year-old church building to a shell, and the congregation has been worshipping in Bridgeville's Union United Methodist Church since then. Plans for restoration are under way and the diocese's Cathedral Church of St. John, in the see city of Wilmington, has held a concert to help raise funds for the work. —Various sources

NO KIDDING

□ MARDI GRAS CELEBRATION — Come one, come all, to an open house . . . Mark your calendar for December 22 . . . —A parish bulletin (Illinois)

OLD WARNING

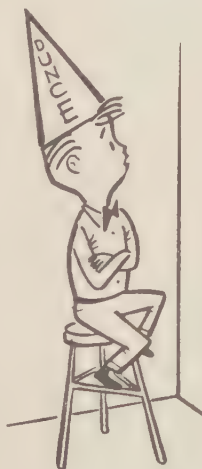
□ As far back as 1612, drinkers in British pubs were saying, "Mind your p's and q's", to warn the bar-keep not to charge for a quart when only a pint was served. —*The New York Times Magazine*

PRESS GANG TACTICS

□ A Mombasa chaplain to seamen had a taste of what it was like in the press gang when a vessel's sailing time appeared to be changed. The vessel was due to sail at 8 a.m. but somebody changed

the time to 11 a.m. so that eleven of the crewmen were missing. The chaplain was called in to help round them up by the first officer. Much to the disgust of the missing men, he quickly located them in a bar and returned them to their ship. —*Flying Angel News*

CORRECTION CORNER



□ We hope your heart will not be so sad when you learn that the pictures you saw in the *New York Times* were pictures of the remains of All Angels' Church buildings. All Angels' is alive and well in the one remaining building which is quite ade-

quate for our parish's needs. The proceeds from the sale of three buildings will assure the perpetuation of All Angels' as a vital force in the rapidly growing upper West Side of Manhattan. —A letter from the Senior Warden

TAD stands corrected — and quite properly so.

□ I think that our record of the use of the Book of Common Prayer in North America predates the U.S.A. records by about one year.

Presbyter Robert Wolfall celebrated the Holy Communion, from the Prayer Book, on 3 September 1578 at Frobisher Bay on the approximate site of St. Jude's Cathedral Church, Frobisher Bay, in the Diocese of the Arctic. —A retired Canadian priest

□ According to Bishop Samuel Seabury's own Registry of Ordinations, now in the possession of the Diocese of Connecticut, the I Bishop of Connecticut ordained 49 deacons and priested 42 of them, and priested two others who had been ordered deacon by, respectively, the Bishops of Pennsylvania and New York.

□ A letter from the Bishop of Louisiana: I hasten to correct an error in *The Anglican Digest*, First Quarter, 1980. I have not "forbidden any services from the 1928 Book" as you report on page 15. For your information I enclose the guidelines sent to the clergy after the General Convention. These guidelines do provide for the use of the 1928 Book, though they still may not be to your liking. I would appreciate your correcting the error in the future, since I know that you are interested in accurate reporting.

TAD stands corrected, and apologizes for the error.

□ Ralph E. Hone's *Dorothy L. Sayers, A Literary Biography* is published by Kent State University Press, Kent, Ohio 44240, and is

priced at \$15.00. The publisher and price were inadvertently omitted from the recommendation of the book in ITAD80.

QUESTION

□ What is the most commonly misspelled word found in parish newsletters? I don't know, but I would like to suggest three which must be in the running for the "honor": accommodation, cemetery, and parishioner. Perhaps your readers could suggest others. —A parish priest in Wisconsin

FORTH & BACK

□ From a parish bulletin: FIRST COMMUNIONS — In January the Rector intends to prepare any child who is ten years old or over for admission to Holy Communion. If you wish your child to be *involved in this process* . . .

Is Holy Communion a process?

□ From the same parish bulletin: CONFIRMATIONS: Could those adults who wish to be confirmed into membership in the Episcopal Church from another Protestant denomination . . .

Since when is one confirmed as a member of "TEC"?

Another?

HOLD FAST

□ We beseech, therefore, the people of God, the faithful flock, to hold fast to the ecclesiastical traditions. The gradual taking

away of what has been handed down to us would be undermining the foundation stones, and would in no short time overthrow the whole structure. —St. John of Damascus (675-749)

AHEAD OF THE TIMES

□ All who edit are acutely aware of the change of the year and make special efforts to see that things are correctly dated so that 1979 is not printed when it should be 1980. The editor of one parish bulletin outdid himself in his zeal to be up to date: the parish bulletin for The Feast of the Epiphany, 1980, is dated "January 6, 2979"!

GOSSIP

□ Originally the word meant "God-Speak", spreading good news. Just think of all we owe to those first century shepherds who "gossiped" about seeing the Christ Child, or the gadabout heavenly host that gave them the news. If only we were that kind of gossips. —A parish bulletin (Arkansas)

SOUND ADVICE

□ Enclosed in a TAD envelope: DO IT TOMORROW. You have made enough mistakes today.

GOOD SUGGESTIONS

□ Have you ever considered recommending that people observe their *Christian* birthday (baptism)

rather than their legal one? It would be easy and so expressive of the best Christian theology. —A priest in Virginia

□ In these days of double-digit inflation it is not feasible to hold the line at your annual subscription rate of one dollar. Why not raise it to two dollars? As an alternative I suggest the following slogan: TAD needs dollars from more readers or more dollars from TAD readers. —An avid reader of TAD

MAKES THE HEART WARM

□ To read the many, many encouraging notes and letters that have been received, along with TADollars and TADimes, in re-



sponse to the Editors' two letters. An around-the-world, across-the-continent sampling follows:

From an Alabama church-woman: I will be 91 . . . this month. I am sending [\$24] — that

will pay my subscription until A.D. 2003, in case I am not around . . .

From an Alberta churchwoman: Your magazine gives us so much pleasure — such a lot of good reading between the covers.

From an Arkansas layman: . . . still the most informative, down to-earth [publication] available in the Episcopal Church today.

From a California churchwoman: This is to cover for some who cannot respond. My prayers will join others that the *Digest* will survive; and

a California priest: Enclosed is a small boost for TAD. I sent a like amount in September so that gives me two-and-a-half birthdays each month of the year; and another California churchwoman: in loving memory of my mother to whom [TAD] brought many hours of pleasure; and

From a New York priest: May God richly bless “you all” in all that you do in His Name; and

a New York churchwoman: I do enjoy your dry humor and commitment to basic doctrine; and a 71-year-old lay reader in New York: TAD helps to charge my batteries which run down trying to cope with what is going on in the Church today; and

another New York priest: I enjoy *The Anglican Digest* so much why should I wait for my birthday to renew?; and

yet another New York priest: Somewhere we have been remiss as a parish — somewhere I have been remiss as a priest . . . “We have left undone those things we ought to have done.” So . . .

From a New Hampshire churchwoman: . . . a New Year’s gift of love and pray that you do survive.

From a priest in New Zealand: My sincerest and deepest thanks for the regular reception of your wonderful, glorious and frank magazine.

From a North Carolina churchwoman: I am enclosing a check for \$10 — one is for my 94th birthday, one for a new subscription, and eight are for eight people who “forgot” that they had a birthday.

From an Ohio layman: TAD is a joy to receive. Long may it live!

From an Oklahoma church family: *The Anglican Digest* has helped this family a great deal and we do pray that your problems will soon be solved.

From an Ontario churchwoman: We are distressed to learn that TAD might have to cease publication due to shortage of funds. Our



prayers go with the enclosed TADollars that your appeal will awaken the concern of many and that we will be able to look forward

to receiving the stability and stimulation of TAD for years to come; and

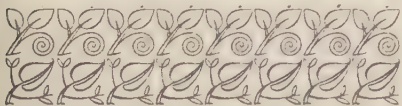
another Ontario churchwoman: Dear TAD, please don't die. Here are some birthday dollars — as medicine.

a California layman: Never mind my birthday; just put the check to good use . . .

From a Colorado churchman: It makes the heart sad to read your letter: It makes the heart glad to attempt to be of some help;

another Colorado churchman: Please, please, don't give up the ship.

From a Connecticut churchman: It is unthinkable that TAD might not survive . . . a breath of fresh air



and common sense in a world where liberal and secularly minded bishops are dominating the scene.

From a Delaware churchwoman: This is not a contribution — this is blood money for all the years I have read, enjoyed, and snatched for my own keeping my husband's and my sister's TADs.

From a Florida layman: It would be a calamitous loss to have to discontinue the *Digest*. It has a unique quality, is beautifully written with a gracefulness all too rare today, and with delightful little sparkles of wit.

From a Georgia churchman: We look forward to each TAD and read and re-read it many times.

From an anonymous donor in Illinois: Some un-birthday dollars.

From a Kentucky churchwoman: Keep up the good work — yours is a sane voice and so welcome.

From a Louisiana churchwoman: I am shocked that 85% of us don't send in our birthday dollars . . .

From a Maryland priest: TAD is too important to the Church to let it succumb.

From a churchman in Mexico: Happy to see I made it through another birthday — thanks for your *Digest*.

From a Michigan churchwoman: Thank you for a dear magazine. We have loved it for years; and another Michigan churchwoman: Thanks again for TAD and hope!

From a Mississippi churchwoman: I would think it less of a catastrophe to lose the Church, as it is, than to lose the *Digest*!

From a New Jersey churchwoman: TAD is indispensable — it fills a variety of needs.

From New Mexico: I, too, procrastinate, but we must not let you stop your beautiful publication.

From an Oregon churchwoman: TAD is a good publication. I hope it survives. Something like it is needed at this time of confusion.

From a Pennsylvania layman: . . . am chagrined that I am one of the 85% who has not regularly sent

his payments . . . Enclosed please find \$5.20 for April 1979 and \$5.30 for April 1980; and

a Pennsylvania churchwoman: I realize with great remorse that, although each issue of *The Anglican Digest* has been digested thoroughly with great benefit to me, I have neglected to send in my TADollars for some time. My birthday is in July, but for this time I will grow a year older very quickly and send the dollars off to you immediately; and

another Pennsylvania church woman: Sending on my Saint's Day — St. Agnes, rather than wait for next summer.

From a Rhode Island churchman: What would we do without you! You are too enjoyable and valuable to have financial difficulties.

From the Bishop of South Dakota: I don't always agree with everything in TAD, but I enjoy receiving it each quarter.

From a Texas churchwoman: For the many hours of enjoyment I have known these many years reading TAD . . .

From anonymous in Virginia: \$1.00 for last year's birthday (which I forgot, forgive me); \$1.00 for this year's birthday; \$8.00 in appreciation for the great little TAD and the faithful people who publish it; and

a Virginia layman: Don't you dare stop TAD!

From a Wisconsin church woman: . . . I'd like you to have the enclosed check to use for "whatever", and I am sure there are many "whatevers".

From TAD's Editors atop Grindstone Mountain in the Ozarks: To all of you, those whom we quoted and those whom we didn't, who have responded so willingly and wittily to our plea for help: THANK YOU!



DARE TO BELIEVE

WE LIVE in an age when cowardice in religious matters has been dignified into a virtue. Pray to God to make you bold to do His will. Dare to give up the world, with its pomps and its pleasure and vain applause. Be not afraid of its sneers or laughter, or, what one needs to dread much more, its tenderness and anxiety and solicitude. It will applaud you as long as you echo its tone, but it cries out against fasting and prayer, and obedience and penitence, and the ever-recurring Eucharist. Dare to believe in Christ and the Bride of Christ, and to practice what you believe. —James DeKoven (1831-1879)



NEEDED: HEROES

TODAY we live in an affluent society in which we American citizens have been encouraged to spend beyonds our means, our pockets bulging with credit cards. We have been led on to expect more and more with less and less effort. Have we forgotten that such materialism is the enemy of freedom? Consider those who arrived here in those early years with only their hands and minds and inspired determination. Ah! those were the days of heroes. How have we become so spoiled and so helpless? Are we to be completely dependent on an ever expanding bureaucratic government? How can we climb out of the swamp of our greed and helplessness? Let us remember those valiant souls who enjoyed their hard-working lives and said: "Waste not, want not." They repaired and mended and said: "Use it up; wear it out; make it do — or go without." — Courtesy of *My Country*, Vol. 13, No. 3

*There once was a woman bionic
Whose story is quite ironic;
When her counterpart kissed her
She blew a transistor;
Now relations are strictly platonic.
—A parish bulletin (Virginia)*

CONVENTIONSPEAK

MANY of you who have been at diocesan conventions may have noticed that there is a definite "conventionspeak"; that is, you find that you have to learn a whole new language. Perhaps we should devote an entire lay training session to learning that new language so that we can understand what is going on. After all, most folks tend to speak plainly and clearly what is in their hearts and on their minds, and if they want to be heard, they must be "with it". Following are some terms that you need to understand and with which you should be familiar. Sorry we can't give you precise definitions because we have not quite made out what they mean ourselves!

"Resonate with" — perhaps it means that your droning on makes me drone on, too.

"Over-arching and under-girding" — your guess is as good as ours.

"A need to surface" — we think that means the need for fresh air after three hours of parliamentary maneuvering.

"Impinge on" — convention backslapping?

"Piggy-back on" and "dovetail with" — what goes on in smoke-filled rooms.

—Taddled from an insert to a diocesan periodical

CREAM OF THE CROP

HARRY Blamires, author of the Episcopal Book Club's current selection, *Where Do We Stand: An Examination of the Christian's Position in the Modern World*, is no stranger to American readers: he has written sixteen books, and the EBC has been privileged to take seven of them as "Books-of-the-Season" — more than any other author.

The long and happy association began in 1954 (four years before TAD was started) with *The Devil's Hunting Grounds*, and continued with *Cold War in Hell* (two of his three pieces of "fiction"); then came *The Christian Mind*, *The Will and the Way*, *The Kirkbride Conversations*, and *The Offering of Man*. For a time Mr. Blamires' interests were diverted to purely literary matters — a book on Joyce, one on Eliot, and one on Milton's *Paradise Lost*, in addition to *A Short History of English Literature*.

Eventually he was persuaded to return to doctrinal matters, and for that we may thank James Hanney, of Servant Books, a new publishing firm in Ann Arbor, Michigan.

For many years, Mr. Blamires was Senior Lecturer in English at King Alfred's College, Winchester (which see city was the home of the

late and greatly missed C. B. Moss), England, a Church training college for men. Mr. Blamires, a Hillspeak visitor, recently retired to Northumberland (the "Lake Country") where he wrote *Where Do We Stand?* As with his other works, this one represents his clear thinking (and writing) on the subject before him — in this case, where do we Christians find ourselves in this modern world and, as usual, who and what are our enemies, and what can be done about the matter.

Where Do We Stand? is not the author's easiest-to-read book, but it may be his most important one, at least for the orthodox Christian who is rightly concerned by the dangers of secularism and the sad fact that all too many well-meaning folk are unaware that secularism is playing havoc with God's world and His Church (e.g., the latest two General Conventions of the American Church). It is the same contest, but with Mr. Blamires' help, we know where we stand (or should stand) and what to do about it.

As with his other works, this one can be read aloud — and again and again. Some words may stumble us, but a dictionary is always at

hand. Even so, the author's meaning comes through crystal clear, as does his blessed orthodoxy. He can be trusted to defend the Faith at the right time and in the right way and make the reader think, as well as make us beware of some of our betters who would let the Church be swallowed up by secularism. He does not shout — indeed he does not have to, for, as always, “gentle reason” is his constant mentor and Holy Church his constant love and liege. — “Embertidings”

Where Do We Stand? is published by Servant Publications, 617 East Huron, Ann Arbor, Michigan 48104, at \$7.95; EBC price, \$6.95, including postage and handling.



HYMNSINGING

SING lustily and with good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of Satan. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound. —John Wesley (1703-1791)

II QUARTER A.D. 1980

AN INVITATION



My Name

Mailing Address

City, State & Zip

Parish

Clip, fill out and mail to: The Episcopal Book Club, Hillspeak, Eureka Springs, AR 72632

I understand that (a) four times a year, near the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) if I do not wish to keep any book I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, and (c) I may cancel my membership in the EBC at any time.

- ☐ Enroll me as a member of the Episcopal Book Club. I enclose \$20.00 in advance payment for four seasons, beginning with the current selection.
- ☐ I do not wish to become a member, but I do want the current selection for which I enclose my check or money order. (See CREAM OF THE CROP for the title and price of the current selection.)

8M14-II80

THE HILLSPEAK CALENDAR

THIS calendar is followed in St. Mark's Chapel, Hillspeak, and is here presented so that it may be of use to others. The order is that of the 1928 Book of Common Prayer, and its days are indicated in *italics*; included are certain other days, most of which have been proposed by the Standing Liturgical Commission; the color proper for each day listed is indicated by initial and in parentheses. All Fridays of the year (except Christmas Day and the Epiphany, or any Friday which may intervene between those feasts) are days of abstinence.

JUNE

- 15 Su *The Second Sunday after Trinity* (g)
- 16 Mo Joseph Butler, Bishop of Durham (w)
- 18 We Bernard Mizeki, Catechist and Martyr in Rhodesia (r)
- 22 Su *The Third Sunday after Trinity* (g)
- 23 Mo Saint Alban, First Martyr of Britain (r)
- 24 Tu *Saint John Baptist* (w)

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same thy Son Jesus Christ our Lord. *Amen.*

- 28 Sa Saint Irenaeus, Bishop of Lyons (w)
- 29 Su *Saint Peter the Apostle* (r)

JULY

- 4 Fr *Independence Day* (w)
- 6 Su *The Fifth Sunday after Trinity* (g)
- 11 Fr Saint Benedict of Nursia, Abbot of Cassino (w)
- 13 Su *The Sixth Sunday after Trinity* (g)
- 17 Th William White, Bishop of Pennsylvania (w)

- 20 Su *The Seventh Sunday after Trinity* (g)
- 22 Tu *Saint Mary Magdalene* (w)
- 24 Th *Saint Thomas a Kempis, Priest* (w)
- 25 Fr *Saint James the Apostle* (r)

GRANT, O merciful God, that, as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

- 26 Sa *The Parents of the Blessed Virgin Mary* (w)
- 27 Su *The Eighth Sunday after Trinity* (g)
- 28 Mo William Reed Huntington, Priest (w) (transferred from 27 July)
- 29 Tu *Saints Mary and Martha of Bethany* (w)
- 30 We William Wilberforce (w)
- 31 Th *Saint Joseph of Arimathea* (w)

AUGUST

- 3 Su *The Ninth Sunday after Trinity* (g)
- 6 We *The Transfiguration of Christ* (w)
- 7 Th John Mason Neale, Priest (w)
- 8 Fr *Saint Dominic, Priest and Friar* (w)
- 10 Su *The Tenth Sunday after Trinity* (g)
- 11 Mo *Saint Clare, Abbess at Assisi* (w)
- 12 Tu *Saint Laurence, Deacon, and Martyr at Rome* (r) (transferred from 10 August)
- 13 We Jeremy Taylor, Bishop of Down, Connor, and Dromore (w)
- 15 Fr *Saint Mary the Virgin* (w)
- 17 Su *The Eleventh Sunday after Trinity* (g)
- 18 Mo William Porcher DuBose, Priest (w)
- 20 We *Saint Bernard, Abbot of Clairvaux* (w)
- 24 Su *Saint Bartholomew the Apostle* (r)

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

- 25 Mo *Saint Louis, King of France* (w)
- 28 Th *Saint Augustine, Bishop of Hippo* (w)

- 29 Fr The Beheading of Saint John Baptist (r)
 31 Su *The Thirteenth Sunday after Trinity* (g)

SEPTEMBER

- 1 Mo Saint Aidan, Bishop of Lindisfarne (w) (transferred from 31 August)
 2 Tu The Martyrs of New Guinea (r)
 7 Su *The Fourteenth Sunday after Trinity* (g)
 12 Fr John Henry Hobart, Bishop of New York (w)
 13 Sa Saint Cyprian, Bishop and Martyr of Carthage (r)
 14 Su *The Fifteenth Sunday after Trinity* (g)

(To be continued)



LOVE

THE GREEKS, in their unique wisdom, always spoke of love in three terms: *eros*, *philia*, and *agape*. They would have thought it absurd to hear us say, "I just love my new coat" or "don't you just love his car — hair — walk". They instead referred to love in fullness as a combination of the three.

Eros is the physical love that we feel when we are attracted to others and contrary to Mrs. Grundy, it is not a sin; contrary to Hugh Hefner, it is not salvation either, but it is an essential aspect of our relationship with another. How we interpret it, though, is essential for it is like nitroglycerin. It can be used either to blow up bridges or to heal hearts.

Philia is the love in friendship — the times we enjoy being together — enjoying each other's company without feeling the necessity of

another couple's presence so that you can keep the conversation going. Instead, that love allows two to be silent together without feeling uncomfortable.

Finally, and most completely, is *agape* — the spiritual love — the love that is absent in 85% of the divorce cases throughout the country. That love brings fullness to a relationship — it is the strength that gets you through when "for worse" rolls around. It is the love that allows you to look into each other's eyes without flinching, to cry or laugh together without embarrassment and to say "I believe in you" with eternal tones. It is the love which helps us love the other as much as we love ourselves.

I pray that you all will share in the unity of those loves and that your lives will be full. —A parish priest in *Our Church Times*

THE CHURCH

THE BODY OF CHRIST

(Part II of a paper written by the Rev'd Kenneth Rosier Terry, in 1956, while a member of the Order of the Holy Cross, and revised in 1979, while living at Hillspeak. Father Terry is now Vicar of Neligh and Creighton, in the Diocese of Nebraska.)



N THE West, the Church remained united, sharing a common faith and practice until the sixteenth century.

At first, each bishop was the sole authority within his own diocese, subject only to the decision of General Councils composed of all the bishops of the Church, and to the decisions of local Provincial Synods. Naturally, Rome was revered with greater honor than any other Western See, because it alone claimed an Apostolic foundation and was at the political center of Western civilization. Under the wise administration of such popes as Clement I, Gregory I and Leo I, its position of authority in the West grew. Unfortunately, and at first accidentally, the popes became involved in secular matters due to the fall of the Western Empire during the Germanic invasions. When the Emperor withdrew from Rome, there was only one authority to withstand their impact, the Pope — Gregory the Great. The prestige of the popes

was further enhanced by the acquisition of the papal patrimonies (*i.e.*, land grants and their incomes) in Italy and by later claims to temporal power over all the West by the so-called "Donation of Constantine". In short, the pope became a secular power.

Gradually, and at first imperceptibly, the pope's power in spiritual and temporal matters in the West increased until it was possible for Innocent III (1160-1216) to claim: "The Lord Jesus Christ has set up one ruler over all things as His universal vicar and as all things in heaven and earth and hell below bow the knee to Christ, so should all obey the vicar of Christ. Kings rule over their respective Kingdoms, but Peter rules over the whole earth."

However, such grandiose claims to absolute authority were not unquestioned. Since the time of William the Conqueror, the Church had opposed the intrusion of papal power in England. In 1351, the Statute of Provisors was passed which made the obtaining of a benefice by reservation or pro-

vision from the pope by ignoring the rights of patrons, an offense punishable by fine or imprisonment. In 1353, the first Statute of Praemunire was passed, making those who sued foreign courts for matters under the jurisdiction of the King's courts, subject to the penalty of outlawry. In 1365, this Statute was re-enacted and strengthened with special reference to the papal court. In 1366, Parliament finally repudiated the payment of the annual tribute to the pope. On the continent, the Church in France under King Philip IV, also protested the pope's claim to power over the rights of national Churches and the traditional privileges of the Crown.

In the fourteenth century, the King of France managed to elect a French pope and brought the papal court to Avignon where it remained until 1378 under the domination of the French Court. Following this "Babylonian Captivity," the papacy was further degraded by the "Great Schism" (from 1378-1417) during which time there were eventually three claimants to the papacy each supported by a segment of national interests. Those two catastrophes diminished the prestige of the papacy, and revealed to all who were concerned with the spiritual

life of the Church the essentially secular nature of the fourteenth and fifteenth century papacy. The pope had become a powerful and influential Italian prince, and had lost much of his spiritual leadership in the Church in the West.

Some attempts were made to combat the decadence of the Renaissance Papacy, and to restore the primitive conciliar discipline and authority of the Church. The Council of Constance limited the authority of the pope. In 1414, it declared that: "This holy synod, forming a general council and representing the Catholic Church militant, has its power *immediately* from Christ, and everyone, whatever his state or position, even if it be the Papal dignity itself, is bound to obey it in all those things which pertain to the faith." This remained the official teaching within the Roman Church itself until the Council of 1870 which declared: "... that it is a dogma divinely revealed: that the Roman Pontiff when he speaks *ex cathedra*, that is, when in discharge of the office pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance

The best way to forget your own problems is to help somebody else solve his. A parish bulletin (Massachusetts)

promised to him in Blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals: and that therefore such definitions of the Roman Pontiff are irreformable of themselves and not from the consent of the Church."

[To be continued]

BY WILL AND DEED

☆ Evelyn Jackson Adcock, widow of Myron B. Adcock, left one half her estate to the Church of St. Martin-by-the-Lake, Minnetonka Beach (a Siouan name for "big water"), about seven miles west of the see city of Minneapolis ("cloudy water"), Minnesota, or \$161,364, and to *The Anglican Digest*, a tenth of the same or \$32,269.32.

☆ Mr. and Mrs. C. Houston Beaumont, residents of Sewanee, Tennessee, for the past twenty years, have donated their home, valued at \$87,500, to the University of the South to be used as a residence for the new dean of the college, Dr. W. Brown Patterson, Jr., who will arrive in Sewanee in the summer.

☆ Churchman James F. Butterworth, one of the first diabetics to receive insulin and at his death at

the age of 78 the oldest such patient under constant insulin therapy, bequeathed to his home parish, Ascension, in Bradford, Pennsylvania, in the Diocese of Erie, \$70,000. A second bequest, \$26,700, was received from communicant Ruth M. Fisher, during 1979 by St. Mark's Parish.

☆ Nina Carswell, widow of Firman Carswell, a Kansas City metal manufacturer, left to her home parish, St. Peter's, Harrisonville, in the Diocese of West Missouri, \$20,000.

☆ St. Mark's Parish, Cocoa, in the Diocese of Central Florida, is the recipient of \$5,000 from the late Mrs. George (Gertrude) Cannon, a communicant of the parish since 1960, and active in the Episcopal Church Women and St. Monica's Guild.

THE BURIAL OFFICE

THE Burial Office and the Requiem Eucharist are frequently used by the Church to celebrate life and death.

As each comes to make his communion, he not only receives the Sacrament of our Lord's Body and Blood, but surely in some way has invisible and spiritual contact with those now entered into Paradise. At that moment, the Communion

of Saints is no longer a doctrine but a blessed reality. It is not unfitting to observe that that act of worship is glorious. The congregational singing, the parish family and friends offering their prayers in great corporate devotion for the loved ones departed, the great hymns of the Church — *O God, our help in ages past, A mighty fortress, For all the saints* — the whole victorious and triumphant note of the Eucharist is a telling witness to our Easter faith.

For whom is a funeral conducted? Obviously not for the visitors from outside the Church, although they are most welcome; nor is the funeral primarily for the parish or the flesh and blood family. It is not a memorial service merely to comfort the bereaved. The attention of all is focused not on ourselves, but rather on the person and existence of those who have passed through death. To say, "There is nothing more we can do for them" is a complete denial of our faith. We come together to pray for God's grace to bring them at last to perfection, to forgive them all their sins, and to grant them a final place in His Heavenly Kingdom. The Eucharist is the most efficacious means to do that that the parish has at its command.

Christian burial is a benediction upon the spirit of the deceased. It is a service of thanksgiving to God for the earthly life that has come to

a close, and a giving over of the ones we love to the mercies of God in the faith that He will preserve them with Him in eternity. It is a service in which joy and sorrow are mixed, for while we say an earthly farewell, we know that the dead are alive in Christ and with others whom they "have loved long since and lost awhile". It is a celebration of triumph and hope, for those of us who remain know that we too journey toward the same eternal home, and we know that in the Communion of Saints we are joined with the Heavenly Church.
—A parish priest in Texas

BURIALS

† Alan John Knight, 78, English-born and Cambridge-educated senior bishop of the 440 who attended the 1978 Lambeth Conference, a priest since 1926, sometime missionary and teacher in West Africa, consecrated (by the 97th Archbishop of Canterbury) in 1937 for what is now Guyana, and for 29 years Archbishop of the West Indies; in Guyana.

† Dorothy Meserve (Mrs. Philip B.) Kunhardt, 78, New York-born and Bryn Mawr-educated author of best-selling children's books (most notably, *Pat the Bunny*) and co-author, with her son Philip, Jr., of *Twenty Days*, a book about the

assassination of President Abraham Lincoln and the twenty days of mourning that followed, and of *Mathew Brady and His World*, a 1977 book of photographs by the Civil War photographer (drawn largely from the collection of her father, Frederick Hill Meserve, who, like his daughter, was a renowned Lincoln scholar); from St. James Church, in the City and Diocese of New York.

† Paul Rusch, 82, Kentucky-born Churchman and founder of KEEP (Kiyosato Education Experiment Project), who was interned at the beginning of World War II but returned to Japan after the war as a member of General Douglas MacArthur's staff and then established the farming-health care-Christian witness project; in Japan.

† Arthur Sylvester, 78, New Jersey-born and -educated newspaper editor and correspondent, who became the U. S. Defense Department's spokesman for six years during the 1960s; from St. John's Church, Garrison, in the Diocese of New York.

† Charles Lincoln Taylor, Jr., 78, for 31 years a faculty member (dean from 1944 to 1956) of the Episcopal Theological (now Divinity) School at Cambridge, Massachusetts, a priest since 1925, and, following his retirement from ETS and as President of the American Association of Theological Schools, a consultant in theological educa-

tion; from St. Mary's Church, Newton Lower Falls, in the Diocese of Massachusetts.

† Elizabeth Falck, 86, Pennsylvania-born missionary of the Church who spent most of her life in the Orient (St. Luke's Hospital, Shanghai; Union Hospital, Chengtu; St. John's University, Shanghai; St. Paul's University, Tokyo) and who retired in 1959; from St. John's Church, Lancaster, in the Diocese of Central Pennsylvania.

† Rachel F. Brown, 81, a biochemist (she was co-developer of nystatin, the world's first antibiotic for fungal diseases) and active Churchwoman (Church school teacher, vestry member and capital fund drive chairman); from St. Peter's Church, in the City and Diocese of Albany, New York.

† Sister Mary Bianca, 79, of the Community of St. Mary; from the Convent Chapel in Milwaukee, Wisconsin, in the 58th year of her Profession.

† Almer Stillwell "Mike" Monroney, 77, Oklahoma-born and -educated newspaperman (Sigma Delta Chi, *The Oklahoma News*) and businessman (consultant and advisor to various aviation companies) who spent thirty years in the Congress (Representative, 1939-1950; Senator, 1950-1968) and who co-sponsored the Legislative Reorganization Act of 1946 and introduced legislation that led to the establishing of the Federal

Aviation Agency; from the Bethlehem Chapel of the Cathedral Church of St. Peter and St. Paul, in the City and Diocese of Washington.

† James Walmsley Frederic Carman, 77, Colorado-born VI Bishop of Oregon (consecrated Bishop Coadjutor 1956, enthroned 1958, retired 1974), a priest since 1930; from Trinity Church and at the Cathedral Church of St. John Baptist, both in the See City of Portland.

† W. Barton Eddison, 91, New York-born and -educated mechanical engineer (he invented the quiet-ticking alarm clock and, in 1957, received the Trinks Award for his contributions to the development of gas combustion equipment used for industrial furnaces) and sailor (he helped to introduce the International Class of sailboats to United States waters and for seven years was Commodore of the Northeast Harbor Fleet); from the Church of St. Joseph of Arimathea in Elmsford, in the Diocese of New York.

† Philip S. P. Fell, 60, former oil company executive (Union Oil Company and Gulf Oil Corporation) and international breeder of dogs (whippets and Norfolk and

Norwich terriers), and an aide to General Leslie R. Groves on the Manhattan Project; from St. John's Church, Cold Spring Harbor, in the Diocese of Long Island.

† William James Hughes, whose nearly sixty years of service to the Church carried him from England to South America to the West Indies to Africa to Canada and, finally, back to Africa; a priest since 1922, consecrated Bishop of British Honduras in 1944, translated to Barbados in 1945, sometime Assistant Bishop of Birmingham, appointed I Bishop of Matabeleland in 1953, elected Archbishop of Central Africa in 1957, and appointed Bishop of Trinidad in 1962; from the Cathedral Church of St. John the Baptist, Bulawayo, in the Diocese of Matabeleland, Province of Central Africa.

† Lee Bowman, 64, Cincinnati-born and New York-educated veteran actor of screen (*The Impatient Years* with Jean Arthur, *Cover Girl* with Rita Hayworth) and television (*Studio One*, *Kraft Theater*, *Playhouse 90*), and sometime communications consultant for the Bethlehem Steel Corporation; from St. Alban's Church, Brentwood, in the Diocese of California.



Let us be the first to give a friendly sign, to nod first, to smile first, to speak first, and — if such a thing is necessary — to forgive first. A parish bulletin (Tennessee)

PAST SELECTIONS

A LIMITED quantity of past selections of the Episcopal Book Club are available on a first come, first served basis.

The Offering of Man, (\$4.50), by Harry Blamires, contends that just as our Lord was God fully in man and man fully in God, we are to be fully human by being brought into the closest possible relationship with God — that is our divine business.

Grace and Glory (\$3.50), by E. L. Mascall, one of the Anglican Communion's best-known scholars, is written around St. Augustine's description of heaven and relates the world to our own time.

The Bridge Builders (\$5.00) is about nine great Anglicans, all men of strikingly firm character, who together form a composite picture of the Anglican Communion which now stands as a bridge between the Roman Catholic and Protestant traditions of the Christian faith.

Past selections should be ordered by complete title; postage and handling charges are included when remittance, made payable to SPEAK, accompanies an order mailed to: Episcopal Book Club, Hillspeak, Eureka Springs, Arkansas 72632.

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Please send me the following:	How Many?	Total
<i>The Offering of Man</i> , \$4.50	_____	_____
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MIDSUMMER MADNESS

We'll begin with box, the plural is boxes;
But the plural of ox should be oxen, not oxes;
One fowl is a goose, but two are called geese
But the plural of moose should never be meese;
You may find a lone mouse or a whole nest of mice
But the plural of house is houses, not hice;
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cows in the plural may be called cows, or kine;
But a bow, if repeated, is never called bine.
And the plural of vow is vows, never vine.
If I speak of a foot you show me two feet
And I give you a boot, would a pair be called beet?
If one is a tooth and a whole set are teeth
Why shouldn't the plural of booth be called beeth?
If the singular's this and the plural is these
Should the plural of a kiss be written kесе?
And the one may be that, and the two may be those
Yet hat in the plural would never be hose.
And the plural of cat is cats and not cose.
We speak of brother and also of brethren
But the way we say mother, we never say methren.
The masculine pronouns are his, he and him,
But imagine the feminine, she, shis and shim!
So the English, I think you will agree,
Is the funniest language you ever did see.

—An English parish bulletin, with the notation, "Definitely Anonymous & recalled after frantic search for the plural of 'Diploma'!"

SAGE AND SEER

WILLIAM Porcher DuBose became Rector of Abbeville (Tennessee) in 1868, and three years later he was nearly elected bishop to assist the then aging and blind Bishop Davis. "One of the most fortunate escapes of my life," he later wrote. It was also fortunate for the Church, for it gave to the Church one of its most brilliant teachers and theologians.

William DuBose was born 11 April 1836, in Winnsboro, South Carolina, near his father's plantation, Roseland, three miles from Winnsboro so that his sons could attend their first school. Later he entered Mount Zion College where he got his foundation in his favorite subject, Greek. In everything except mathematics, William was the leading student. His father decided to overcome that deficiency and sent him to the Citadel in Charleston where he soon became a leader of the student body. During his senior year he was the ranking officer and also became assistant professor in the Department of English.

It was during his junior year at the Citadel that William experienced a deepening vivifying of his religious life as the result of a genuine mystical experience — the direct, unmediated apprehension

and experience of Ultimate Reality which religion calls God. Writing some fifty years later, Father DuBose described that experience as follows: "My verification of the fact of God's coming to me, apart from all the mystery of the way, may be expressed in this simple truth of experience that in finding Him, I found myself; a man's own self, when he has truly come to himself, is the best and only experimental proof of God." His confirmation at St. Michael's Church in Charleston followed, and, in due time, a definite call to the priesthood. After attending the University of Virginia, he entered the diocesan seminary at Camden, South Carolina, to begin his preparation for Holy Orders.

By April 1861 the War Between the States was a tragic fact. The commandant of the Citadel organized the Holcombe Legion for State Defense, and DuBose was appointed adjutant of the Legion. After consulting with his bishop and his father he left Camden for his new post. He was in the midst of the fighting around Richmond and in the advance on Washington, and served throughout the War with distinction. Writing of that period in his life, DuBose recalled: "In 1863 my service was

O GOD, who has enlightened us all by the scholarship and steadfastness of thy servant William Porcher DuBose; Raise up, we beseech thee, more and similar witnesses who, by holiness of life and soundness of teaching, will set forth the truths of thy holy Catholic Church; through Jesus Christ our Lord. *Amen.*

along the coasts from Virginia as far as Vicksburg. During that year influential friends in Church and State . . . entirely without my knowledge or consent, procured for me a commission as chaplain with Kershaw's Brigade."

With the end of the War, DuBose returned to his family at Winnsboro. Soon after, he was called to the rectorship of St. John's Parish, Fairfield, and he was priested on 9 September 1865. It was while Rector of Abbeville that he was elected Chaplain of the University of the South and Professor of Moral Science. In 1873 he established classes for candidates for Holy Orders — the beginning of St. Luke's School of Theology. On the death of its first dean, Telfair Hodgson, DuBose succeeded to that post and held it until his retirement in 1908.

William Porcher (pronounced porSHAY) DuBose was an original

thinker of the highest order and one Oxford don said that he was the wisest Anglican writer . . . on both sides of the Atlantic, and he was affectionately known among his students as "The Doctor".

He reckoned himself a high Churchman, but not in any party or partisan sense, but because he took a high view of the Church, a high view of the Scriptures, and a high view of the Sacraments.

"Doctor" DuBose spent his closing years with his daughters at Fairmount, Monteagle, south of Sewanee where his second wife had founded a school for young ladies and where most of his great books had been written. It was there that he died 18 August 1918. His epitaph fittingly described him as "soldier, philosopher, theologian" — truly the sage and seer of Sewanee, and saint, holy man.
—From various sources



God writes with a pen that never blots, speaks with a tongue that never slips, and acts with a hand that never fails. —A parish bulletin (Texas)

ACCORDING TO —

- A parish priest in Florida: People instinctively desire the Church to represent and express abiding truths and secure foundations for living in a world where the pace of change is constantly accelerating . . . Many Church members suspect the tail is wagging the dog when the Church is over eager to be relevant to the world instead of calling the world to Christ.
- The Council for the Faith's *Advance*: The Diocese of Sydney in Australia, the largest and strongest diocese in the country, has rejected outright the ordination of women. The diocese also has requested formally that the General Synod of Australia repeal its previous decision in favor of women's ordination.
- The LXI Bishop of Durham: The commemoration of Saints is one of the provisions that has been wisely made by our Church to bring home to us our connection with the invisible life; to help us confess that they who once lived to God live still; to know that we are heirs, not of a dead past, but of a past fresh with new lessons; to learn that consecrated gifts become an eternal blessing; to understand the most touching mystery that Christ is pleased to reveal Himself little by little "in many parts and in many fashions", in the persons of His servants.
- A parish priest in Iowa: The Church is the Body of Christ. This is no institution to which you and I belong. It is a mystical body — a living organism. We all are the soul and will of Christ. It is as if some great amorphous thing surrounded us. We are a Body.
- *The New York Times*: Forty percent of the adult population of the United States regularly attended churches or synagogues in 1979 . . . a pattern . . . that has held steady since the beginning of the decade . . . the survey [Gallup Poll] indicated that regular church attendance is at a rate of 34 percent for those eighteen to twenty years of age, drops to 26 percent for those 21 to 24 and then increases as they marry and raise families. The trend continues rising to 48 percent of those sixty to 69.
- An Oklahoma parish priest: We have so rationalized away sin in both the world and the Church that it has become difficult for some to pray even the General Confession in sincerity.

Without the heart our gift is bare,
Inspire us, Lord, our love to share;
Make bold thy mission, full of power,
Exalt our vision in this hour!
Witness response to human need,
Confirming victory over greed;
Highways of care reach far and wide
With thee, our everlasting guide!

Tune: Hesperus

—Robert Bruce Williams



TRANSFORMATION

THE EXACT relationship between Christianity and culture is difficult and diverse, and theologians have taken up varying positions about that relationship. Christianity has its origins firmly in Jewish culture — Jesus was a Jew of the first century and subject to all the limitations which this implies in language, concept, custom and cultural horizon, for this is the meaning of “Incarnation”. One of the problems of the early Church was in deciding how far the

universal proclamation of the Gospel implied adoption of Jewish culture. On the whole, the Church encouraged what was good in gentile culture, but condemned those values and customs which undermined the Gospel. Since the Gospel includes the proclamation of the Kingdom of God, it envisages the transformation of all cultures, and therefore cannot identify with and deify a particular society and culture. —A British priest in *The Anglican Catholic*

PROGRESSIVE HERESY

ONE OF the more pernicious falsehoods 'round and about these days is something identified and diagnosed as a spiritual disease at least fifty years ago. Not only has it not been cured; it has spread, and is not even recognized as virulent by large numbers who are infected with it. I mean the idea that increase in information means inevitably increased wisdom; the idea that the greater the range of our knowledge of something, the greater our degree of understanding.

One result of that heretical view of knowledge is statements like: "the most assured results of modern scholarship (or science, or sociology, or what-you-will) indicate that . . ."; and then the conclusion is handed down with the finality of an equation and all the éclat of a proverb. Whereas the truth is that nothing in that range of "certifiable information" is of any lasting value whatsoever. Anybody who has lived in any academic community for ten minutes and is not a skeptic about that sort of statement should have his head examined. The one constant in my own academic experience has been the vagaries of scholarship: each new "discovery" is heralded as a final insight, a "revelation", a

whole new stage of understanding. It usually emerges ten years later as a tired eccentricity.

Let me take a remote example. The *Iliad* and *Odyssey*, for two thousand years the kingly criteria of tragic and romantic heroic poetry, began to dissolve and disappear into their component parts about 125 years ago. First, certain passages were recognized as additions; then whole books were held to be spurious; finally Homer himself was dismembered and became a committee. At that point common sense began to intervene, and the *Iliad* and *Odyssey* reemerged in their integrity, along with Homer, in our own time.

The New Testament went through the same process. At one point the "most assured results of modern historical scholarship" made it impossible to believe that any book of the New Testament (except five epistles by St. Paul) was written by the person to whom it was ascribed, or in a manner like any other work of imaginative literature known to mankind. The concrete documents disappeared into literary and historical abstractions. Just recently, however, common sense has again intervened, to suggest that the books of the New Testament were indeed selected by

the early Church because they had apostolic authenticity and were all written before A.D. 70

And now the poor Prayer Book: We are assured that the new Prayer Book is "better" than the old because we know so much more about liturgics and the history of worship in the Church, and with this increase in information are obviously in a better position to construct more "accurate" or "significant" liturgical actions and services than our forefathers. That is arrant nonsense.

If, in fact, the new Prayer Book is "better" than the old, it will not be scholarly information about liturgical history that makes it so. Liturgy is far more akin to poetry than it is to history — and, as Aristotle remarked some 2400 years ago, "poetry is more philosophical than history" (that is, of a higher order of universal truth). "My love is like a red, red rose" is and remains true when my love's actual measurements may have doubled or disappeared altogether! "There is no health in us" is and remains a true description of our nature and its predicament despite all the self-worshipping, life-affirming new liturgies for the supposedly "enlightened, positive, modern man" (whoever that may be). The preference of so many for the old Prayer Book is indeed aesthetic, and in this their instincts are right. What converted the

world to Christianity has been the manger and the Cross — the poetry of the birth and death of Jesus. What has prevented so many of us from capitulating to the new Prayer Book, despite its pretensions to scholarship and "rich historical resource", is its simple banality. The *beauty* of holiness has disappeared, along with a sense of the holiness of beauty.

Not all the "assured results of modern scholarship", nor all the advertising propaganda, nor all the effusive clerical trumpeting from Minneapolis to Denver can make a thoroughbred out of that nag. As one priest remarked: "We've built an Edsel." It may run, and any number will be sold — but it won't last. —A parish priest in Georgia



GOOD QUESTIONS

WE ASK the following only slightly in jest: How much do we really need the General Convention? There have been times in Church history when councils were called only occasionally, as the need arose. Otherwise, Church life was left to take its natural/supernatural course, apparently on the assumption that Jesus meant it when He said the Holy Spirit

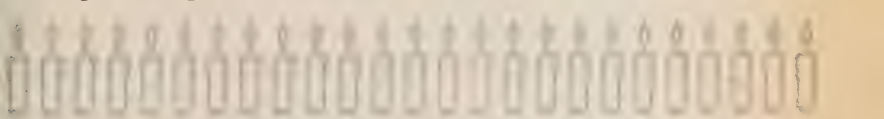
would be in charge. Is there clear evidence that the Church was in worse shape then than it is now?

It often seems to us that today the Church is being conventioned, commissioned, committed, coun-ciled, and conferenced to death. We spend enormous amounts of time, money, and energy on those meetings — and to what end? One can make a reasonable case that, on the whole, those gatherings produce as much harm as they do good.

Would the Church be worse off if all the deputies stayed home, said their prayers and worked in their gardens? It is salutary, of course, for Christians to get together, but perhaps we should try to limit our group activities to worship, eating and drinking,

singing, and talking about the Lord. — and suppress reports, recommendations, and resolutions for awhile.

At the University of Wisconsin there was a candidate who sought to be elected president of the Independent Student Association on the platform of "Abolish the ISA" — and he was, and he did, and nobody ever missed it. What if somebody should run for Presiding Bishop or President of the House of Deputies on the platform of "Abolish Regular Meetings of the General Convention"? Would anybody really miss it? We have, no doubt, overstated the case, but we wonder if anybody else out there has ever had a similar thought. —A parish priest in Kansas



CANDLE SYMBOLISM

FOLLOWING the acceptance by the parish of the gift of processional candlesticks (to be used mainly when Holy Baptism is included in a main service), it might be helpful to have some brief notes on the symbolism of candles in Christian worship.

They were probably first used in the before-dawn services *antelu-canis coetibus* mentioned by Ter-tullian. They were certainly used

in the catacombs which were dark, underground caves. Thus they serve to remind us of the persecution of the early Christians.

In the symbolism of the Eastern Church, Christians are reminded that the candle is, or should be, made of pure wax and olive oil, free of animal fat. The olive oil indicates the Lord shedding His Grace on men. The pure wax, collected by bees from flowers, is used

as a token that the prayers of men, offered from a pure heart, are acceptable to God. Both combine to indicate the purity and sincerity of worship.

As a boy, learning to be a server, I was taught that Anglican symbolism regarded the outside of the candle as representing the Blessed Virgin Mary (in all the virgin purity of white), and the wick, Christ, who was conceived in the Virgin Mary's womb. The flame of the candle then symbolizes that out of the womb of the Virgin Mary came Christ, who shed light on the world.

In the pre-Reformation Anglican use (Sarum) there were two candles on the altar, representing the Epistle and the Gospel, and that has continued to be the use of the Anglican Communion, through the Ornaments Rubric. The server lights the Gospel candle first and extinguishes it last.

The use of six candles is a late continental development. Candles were carried in front of the Pope as a mark of dignity, in imitation of the lights carried in front of a Roman emperor. They were then put on the altar during the service, presumably as a convenient place to put them. They were also used at funerals in a similar way. A custom grew up of putting the arms of the deceased as a little badge on the funeral candles, and in one church the arms of the Patron of

the Parish are clipped in the same way on the altar candles but there is no ecclesiastical significance in that.

It is an old Anglican custom that the candles are put out at Evensong after the Third Collect. It is to let the congregation know that the Office is finished and that the sermon which, after Evensong is traditionally more of a teaching lecture, is a kind of bonus. In the eighteenth century, and still in many cathedral churches, Evensong was normally sung in the afternoon (perhaps as early as 3 p.m.) and the sermon was something quite distinct, and at a later time, introduced with a Bidding Prayer. —Taddled from a parish bulletin (England)

NOTICE

You may have noticed the increased number of notices. We noticed that some of our notices have been noticed, and some of our notices have not been noticed. The response to our notices has been noticeably unnoticeable. This is to remind you to notice the notices, and to respond to the notices, because we do not want this notice to go unnoticed. —A parish bulletin (Oklahoma) by way of a parish bulletin (Kansas)

FAMILIAR PROBLEM

It was the start of a holiday weekend and the service station was crowded. Finally, an attendant hustled up to the priest who had been waiting in line for some time. "I'm sorry about the delay, Father. Everybody waits until the last minute to get ready for a trip they knew they were going to make."

The priest smiled, "I know what you mean," he said, "I have the same problem in my business."
—A parish bulletin (Alabama)

MODERN DAY TRINITY

To be effective, a committee should be made up of three persons. To get anything done, however, one member should be sick and another too lazy to attend meetings. —A parish bulletin

RECOGNITION

Letter from a schoolboy: Last week the bishop came for confirmation. I was sitting quite near him and now I know what a crook looks like. —A parish bulletin



Before you move, fill out and mail this clipping to *The Anglican Digest*,
Hillspeak, Eureka Springs, Arkansas 72632

(Name as it appears on address label - see over)

(Old mailing address)

(Former city, state, and ZIP code)

(New mailing address)

(New city, state, and ZIP code)

Date change becomes effective: _____

VACATION DUTY

NOW THAT we are in to the vacation season, it is a good time to recall what the Prayer Book teaches us: "My bounden duty is to follow Christ, to worship God every Sunday in His Church, and to work and pray and give for the spread of His Kingdom." You will note that there is no provision for vacation from worship of Almighty God. We all need the chance to get away from the routines of everyday life, whether they be in school, at work, or at home. Summer is a time for relaxation and refreshment of our minds and bodies. However, as we enjoy the wonders and joy of His Creation, we cannot but be led to worship Him in praise and thanksgiving for all He has given us. Before you leave for that vacation trip, check with me to find out if there is a church where you will be. —Taddled from a parish priest in New Mexico

DEFINITION

I CALL myself a Christian by defining "a Christian" as a person willing to profess the Apostles' Creed.

I am willing, unlike most of my friends — many more moral than myself — to profess it (which does not mean understand it or fill its every syllable with the breath of

sainthood), because I know of no other combination of words that gives such life, that so sees the *crux*.

The Creed asks us to believe not in Satan, but in that "hell" into which Christ descends. That "hell", in the sense at least of a profound and desolating absence, exists I do not doubt; the newspapers give us its daily bulletin.

And my sense of things, sentimental I fear, is that wherever a church spire is raised, though dismal slums surround it, and single dazed widow kneels under it, that hell is opposed by a rumor of good news, by an irrational confirmation of the plentitude we feel is our birthright; the instinct that life is good is where natural theology begins.

The realization that life is flawed admits the possibility of a Fall, of a cause behind the Fall, of Satan. —American author John Updike



REACTION

The Sunday School teacher told the story of the Good Samaritan, with all the dramatic details of the robbers, the blood, the dirt, the flies. Then she asked her kindergarten class what they would have done if they had come upon the poor merchant lying in the ditch. Finally, one brave little boy replied, "I fink I woulda frone up". —Taddled from a parish bulletin

QUARTER WATCH



¶ A \$1.1 million appeal to Christians throughout the world to save the twelfth century Iona Abbey from decay has been launched by the National Trust for Scotland and the Iona Cathedral Trustees. Iona Island, a Christian center since the sixth century when St. Columba and his disciples landed there from Ireland, was recently acquired by the Fraser Foundation from the Duke of Argyll, but the abbey and other church buildings were not included in the sale.

¶ The Church's National Center for the Diaconate, which began as the Central House for Deaconesses, recently moved its office from Evanston, Illinois, to Boston.

¶ Our heartiest thanks to the many TAD readers who provide us news about the Church, and special thanks to those who respond so patiently to requests for further details. Without them, TAD could not function nearly so well.

¶ With a retired church organist-choirmistress now resident at Hillspeak, Operation Pass Along is ready to enlarge its scope to include the passing along of no-longer needed, choral material. Send us your outgrown music, be it

choral music for adult or children's voices or organ or other instrumental scores, and we will find a home for it — just as we have found homes for some 20,601 books since Pass Along began eight years ago.

¶ One hundredth anniversary celebrations of the building of the Cathedral Church of St. Mary, Diocese of Truro, Province of Canterbury, will be held in Truro, Cornwall, during 1980.

¶ To all who sent Christmas greetings to us at Hillspeak, our heartiest thanks. We hope you will understand that it is not possible for us to acknowledge each of them individually.

¶ St. Margaret's House (named in honor of the Sisters of St. Margaret of Antioch), a 20-story, 250-unit model congregate housing apartment for the elderly and handicapped sponsored by Trinity Parish in Lower Manhattan, was dedicated on the Twenty-third Sunday after Trinity.

¶ Just before the Eighteenth Sunday after Trinity delegates met at St. James' Church, Alexandria, Louisiana, in the primary convention of the Diocese of Western Louisiana.

¶ A bronze statue by Felix deWeldon (the "Flag Raising at Iwo Jima") of Mother Joseph, a member of the Roman Catholic Sisters of Providence who went to Washington Territory about 1856 and

served there until her death in 1920, was recently installed in Statuary Hall in the nation's Capitol — the first ever of a nun and the fifth of a woman.

¶ The Church and Synagogue Library Association, which provides educational guidance in the establishment and maintenance of library services in churches and parishes, will hold its thirteenth annual conference at the University of Hartford (Connecticut) from 29 June through 1 July 1980. The theme of the conference is, "The Library Enlightens the Mind and Stirs the Conscience". For further information: Patricia Furnivall, First Church of Christ Congregational, 12 South Main Street, West Hartford, Connecticut 06107.

¶ St. Gregory's Abbey (Anglican Benedictines), in Three Rivers, Michigan, has withdrawn from the episcopal oversight of the Bishop of Michigan and applied directly to the mother house in Britain. Nashdom Abbey has yet to decide whether the priory in Three Rivers should be under an English bishop or an Anglican Catholic bishop.

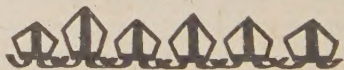
¶ The Rector of Ames (Iowa) is also the Mayor of Ames, having won "a closely contested runoff election" in the fall.

¶ The Anglican Catholic Book Store, POB 5461, Evansville, Indiana 47715, has both the Altar Edition (\$125.00) and People's Edition (\$10.00) of the Anglican

Missal as well as other books of interest and value to Churchmen. Drop the bookstore a note and ask for their list (include a dollar to cover postage and other costs).

¶ Students at the Episcopal Divinity School in Cambridge, Massachusetts, object to the Church's "unjust and inadequate theological position" adopted in the General Convention resolution adopted at Denver on the ordination of homosexuals. In a statement 75 students said they would refuse to answer questions about the "relational behavior" of candidates for ordination; they say, "any questions pertaining to sexual or relational activity are a violation of the integrity of an individual and his or her privacy."

¶ Editors of parish bulletins and diocesan periodicals are reminded that they are welcome to "taddle" from TAD (provided a copyright from the source publication is not listed); a tip of the biretta to TAD would be appreciated.



¶ On the Feast of the Annunciation of the Blessed Virgin Mary and in the ancient See City of Canterbury in Christ Church Cathedral, Robert Alexander Kennedy Run-cie, 58, a priest since 1951 and consecrated Lord Bishop of St. Albans in 1970, was enthroned as the 102nd Archbishop of Canter-

bury in succession to Frederick Donald Coggan, 71, retired.

¶ On the day before the First Sunday after Epiphany and in West Palm Beach, Florida, West Virginia-born and Kentucky-educated Frank Russell Knutti, 74, a priest since 1955, was consecrated Assistant Bishop in the Vicariate General of the Patrimony of the Metropolitan of the Anglican Catholic Church.

¶ Joseph Thomas Heistand, 56, a son of the III Bishop of Harrisburg (now Central Pennsylvania) who was one of his son's consecrators in 1976, and a priest since 1952, was enthroned, on the eve of the Feast of St. Thomas the Apostle and in Trinity Cathedral Church, Phoenix, as V Bishop of Arizona, succeeding Joseph Meakin Harte, 65, retired.

¶ On the Saturday before the Third Sunday in Lent, in Roanoke, Virginia, Virginia-born and -educated William deJarnette

Rutherford, 61, a priest since 1965 and currently Rector of the Church of St. Thomas of Canterbury, Roanoke, was consecrated Bishop Coadjutor of the Diocese of the Mid-Atlantic States, in the Anglican Catholic Church, in eventual apostolic succession to Charles Dale David Doren, 64.

¶ On the Saturday before Sexagesima Sunday and in Trinity Cathedral Church, Miami, Calvin Onderdonk Schofield, Jr., 47, a priest since 1962 and consecrated last year, was enthroned as II Bishop of Southeast Florida in succession to James Loughlin Duncan, 66, retired.

¶ On the Commemoration of St. Alphege, Archbishop of Canterbury, and Martyr, and in Dallas, Texas, Robert Condit Harvey, 64, New Jersey-born and Dartmouth-educated, a priest since 1956, was consecrated I Bishop of the Southwest in the Anglican Catholic Church.

ANNUAL SUBSCRIPTION: A CONTRIBUTION ON THE READER'S BIRTHDAY



If your birthday is between now and the Autumnal Ember Days (17, 19, and 20 September), and you have not sent in your 1980 TADollars or TADimes, please do so either in the 1980 BIRTHDAY GREETINGS envelope sent you in January or, if you have misplaced the TAD envelope, in one of your own. The reverse of this reminder has your name and address — be sure to correct either if need be.

In any event, do have a HAPPY BIRTHDAY!

INSIDE THE DIGEST

According To.....	37
Bookmark	11
Burials	30
By Will & Deed	29
The Church — the Body of Christ, Part 2	27
Cream of the Crop	22
Departments.....	13
Ember Days	12
Makes the Heart Warm	17
No Health.....	3
Progressive Heresy	39
Quarter Watch	45
Sage and Seer	35
A TAD or So Ago	10
We Recommend.....	6

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